1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

614 earlier paragraphs (pp. 164–169); these symbols evidently represent an
[302] exclusively maternal organization into clans consecrated to zoic tutelaries. The tutelaries, or totems, together with the clan names and all personal designations connected with the totems, are highly esoteric, and were not ascertained save in the few cases mentioned above.[1]

593 It should be observed that the identification of kindred by the alien observer is difficult and somewhat uncertain, since the relationships recognized in Seri society are not equivalent to those customary among Caucasians. It was found especially difficult to identify the husband
[582] of the jacal, partly because he is commonly incongruously younger (and hence relatively smaller) than the mistress, and partly because of the undignified position of outer guard into which he is forced by the tribal etiquette. Moreover, his connection with the house is veiled by the absence of authority over both children and domestic affairs, though he exercises such authority freely (within the customary limits) in the
● [842] jacales of his female relatives. There is, indeed, some question as to the clear recognition of paternity; certainly the females have no term
601 for "my father", i. e., the term is the same as that for "my mother", *em*, though the males distinguish the maternal ancestor by a suffixed syllable (*e*="my father"; *e-ta* or *i'-tah*="my mother"), which seems to be a magnificative or an intensificative element. It is noteworthy that the kinship terminology is strikingly meager; also that while the records suggest various significant points, the material is hardly rich enough to warrant complete synthesis of the consanguineal system.

421 While the burden of the more permanent property pertains to the women, there is a decided differentiation of labor with a concomitant vesting of certain property in the warriors—the distinctively masculine chattels comprising arrows, quivers, bows, turtle-harpoons, etc. There are indications that the balsas, too, are regarded as masculine property. The impermanent possessions—water, food, etc—seem to be the common property of men, women, and children, except in so far as the
[264] right is regulated by regimentation; for the privileges of eating and drinking are enjoyed in the order of seniority. In the reckoning of
554 seniority, the chief (who is comonly such in virtue of his position as
602 nominal elder brother of a prolific dame) ranks first, and is followed by other warriors in an order affected in an undetermined way by conjugal relations as well as by their prowess or sagacity (the equivalents of age in primitive philosophy) down to an undetermined point—apparently fixed by puberty; then comes the clanmother, followed by her daughters in the order of nominal age, which is affected by the status of spouses and the number of living offspring; finally come the children, practically in the order of their strength (which also is deemed an equivalent of age), though the girls—especially those

[121] [1] The chief object of the 1895 expedition was to pursue the inquiries concerning social organization, totems, etc; but, as mentioned elsewhere, this object was defeated by the troublous history of the tribe during the earlier part of 1895, and the consequent revival and intensification of their animosity toward aliens.